Lutheran Herald

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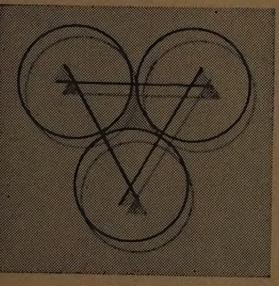
PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Trinity Church
in Brainerd, Minn.
(See page 13.)



A church is not just wood and stone;
it is the symbol of the faith of a people . . .

The Rev. Kermit Graves, pastor, officiates as the "cornerstone" of Trinity Church in Brainerd, Minnesota is lowered into place beneath the church tower (see cover and page 13).

A CHURCH is not just a functional structure. It is a symbol. In architectural language it testifies to the presence in the community of a part of the family of God. It testifies to every passer-by that "Man shall not live by bread alone but by every word that proceeds from the mouth of God."

A church is not just wood and stone; it is the symbol of the faith of a people, of their prayers and gifts. Into this structure have gone their sweat and toil and tears perhaps. On their behalf it will say to all who will hear, "Ho, every one who thirsts, come to the waters . . . why do you spend your money for that which is not bread, and your labor for that which does not satisfy?"

In the consciousness of these things every church must be designed. A church must be different. It must be distinctive.

From *A Guide to Church Building and Fund Raising* by Martin Anderson (Augsburg Publishing House, 1959)

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What do young people really think about things? Youth leaders from four Lutheran Churches have interviewed 6,000 high schoolers and hope to come up with an answer.

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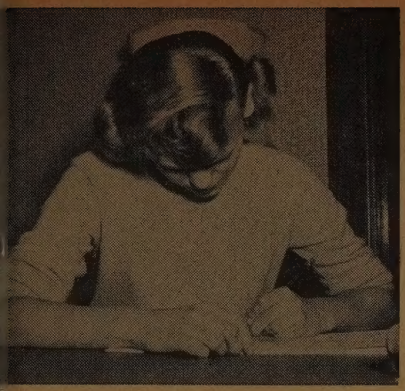
Inventory of Lutheran Youth



High school students, ages 15-18, filled out a written inventory.

What do young Lutherans think out themselves, their Church, their rld?

This question has plagued concerned rents and youth leaders for many rs. Until now no one has set out really find out.

But now youth leaders from four theran Churches are compiling the ults of a special scientific survey ich they hope will provide a part the answer to what Lutheran youth nk.

n mid-February the last of a series 198 visitations to local congrega- ns was completed. The "Lutheran uth Inventory" was launched last tember and is a project of the youth cers of the ALC, ELC, UELC, and theran Free Church.

Special testing material for the sur- was developed by the Rev. Merton Strommen, LFC youth director; the v. Gordon Smedsrud, associate di- tor of ELC youth; and Mr. George ch, 1958 graduate of Capital Semi- y (ALC) in Columbus, Ohio.

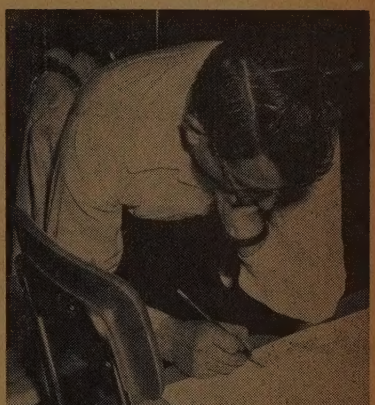
The survey is designed to measure attitudes and concerns of young ple served by the Lutheran Church.

A random four per cent sampling of some 5,000 parishes in the four bodies was used as a basis for the survey. All types and sizes of churches in various kinds of communities were included.

The 6,000 youth involved in the survey were sophomores through seniors in high school, aged 15-18. They were interviewed both as a group and individually through the privately-completed written inventory. A 10 per cent random selection of the youth of each congregation was used.

At the same time a fourth of each congregation's adult leaders were asked to complete the identical written inventory, as well as to discuss youth problems and to offer suggestions for what they felt their church's youth should attempt to do.

The inventory listed some 480 problems, statements, or questions, each inviting a frank response from the youth and adults. Each was asked to indicate, for example, whether today's church parents understand teen-agers' dating problems. Responses were invited to statements like: "Adults tend to underestimate the abilities of young people"; "Some of my friends drink"; "What career shall I pursue?"



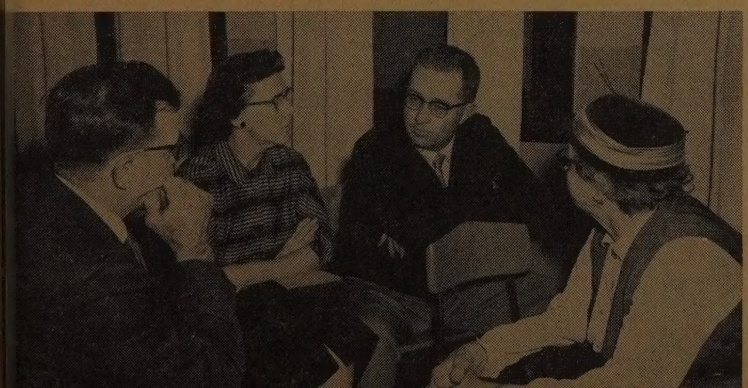
Adults were asked to participate, too. Here a concerned father studies one of the questions

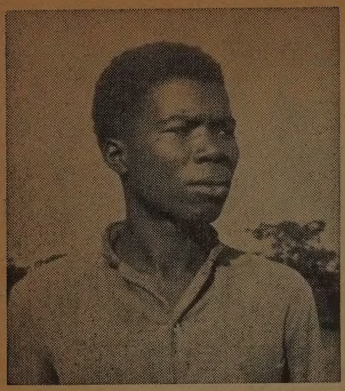
Those who participated were also asked to indicate what help they felt the church should provide for youth in such things as family problems; school - church activity conflicts; marriage and sex counseling; interpreting the Bible, etc.

Inventory cards are now being punched and the information on them will be sorted electronically. Analysis and interpretation of the information will take some months to compile.

But when this task is completed, youth leaders hope to have an answer to what young Lutherans are thinking and thus a more adequate measure for planning youth programs in the future.

er completing the questionnaire, congregational leaders discussed what they can do to ke their church's youth programs more interesting.





Native catechists . . . *and friendly tribal leaders*

strengthen the developing Church in

The Land of the Bayas

By Conrad S. Jergen

Boom! Boom! Boom! The native drums beat out the message from village to village. . . .

"The white gods have come!"

This was the "newscast" that announced the arrival in 1924 of the first Lutheran missionaries at M'boula in the French Cameroun, Africa.

The Bayas heard the message from their village drums, but they did not come to see the missionaries. Instead they ran away. For they had heard other rumors about the exploiting white man.

But, little by little, curiosity gave them courage. As they observed the missionaries from a distance they sensed that these white people were different from others they had known or heard about. In Pastor and Mrs. A. E. Gunderson, Sister Olette Berntson and Sister Anna Olson they saw expressions of love and kindness.

Soon a handful of boys was formed into a class that learned to read and write. When the Chiefs saw what was happening they said: "These boys can read and write. Soon they will be ruling over us, for our sons cannot read and write. We want our sons to go to school too." And so the classes grew, and the roots of the Christian Church were being quietly formed, for these children were also hearing the Good News of forgiveness and life in Christ.

Some eight years passed by—then the first Christians were baptized. André Garba, our first African pastor, is from this first group.

At Baboua, across the border into French Equatorial Africa, lived a little boy, Eli Barbou. One day two of the "white gods," about whom he had heard the older people talk, came to his village. Imagine his excitement! "The whole village gathered in the large court in front of the Chief's compound," Eli recounts. "Two men (Pastors Okland and Winehart) took out a little flat box and set it upon a stool. Then the little box began to make noises—I could hear a man inside of it talking! Nearer and nearer I nudged my way. I wanted to see the tiny man inside that box. Then, one of the men stood up and talked to us about God, in our own Baya language. The next day the men left." Now, thirty years later, Eli is attending the Union Theological Seminary at Meiganga.

These two men, Okland and Winehart, continued their trek throughout the Baboua District. After four months and four days they were spending their last night in French Equat Africa. They paused to consider they had seen: Probably 30,000 pe and *not one* among them could e read or write, which meant no p bility of bringing them the Gospe cept by word of mouth. Now must return to the Cameroun. burden was too great for them; laid it upon their Lord.

Twenty years later (1949), whe came to Baboua to work, we saw God had been at work. Here, w before there had been no witness, saw the solid foundations of the W of God amongst the people. T were two mission stations, Baboua Abba. Out of Baboua there were th two outposts; out of Abba, tw nine. Here were over sixty p where the people were gathering, when a man had heard the Mes he went back to his village and sh what he knew.

In most of the villages we fo chapels. No missionary's energy, m or planning went into their build

---

Photos above (left to right): Cate André Malem and Jean Dule, and P Abba, whose father is chief of the tri Abba, one of our mission stations.

se were the buildings the people
: to worship God. Some poles,
e mud, some straw—such were
e chapels (like their houses), but
ı within them voices were heard.
calling upon God—praying, sing-
declaring the message they had
ıed, preaching Christ, whom they
learned to know.

ıt these are babes in Christ. They
t grow. How can this young
rch become strong? The first an-
: the Central Bible School. It was
ed at Baboua in 1950. The church
ers (called catechists) were the
to receive instruction. Each year
w group came in, so as not to take
y all the church leaders at once.
1956, with added personnel, we
: able to inaugurate a three-year
iculum, with the first three-year
uates receiving diplomas in 1957.
es and children also received in-
tion. Several times during each
ol year the students go on evan-
tic tours, which have been a strong
kening force within the church.

second step to strengthen the Church was the opening of the Union Theological Seminary last year at Meiganga, in co-operation with the Norwegian Missionary Society. Classes began on May 1, 1958, with twelve students, six from each mission. These students will complete four years before another class is received. The six students from our mission are supported by funds sent in from all the districts of the Church to a central treasury; the rate of support is determined by the Seminary Board of Africans and missionaries.

This young Church is "reaching out." African leaders, supported by their local groups, are ministering in 394 congregations and preaching places. They provide and support an African chaplain for the Union Mission Hospital in N'Gaoundere. Two years ago they sent two Baya families from the south to the far north part of our field, and support them as "missionaries" to the Namdji tribe. Evangelism teams go out, with and without the Director of Evangelism. Some audio-visual work has been done by Africans with kerosene-powered 35 mm. slide projectors.

The Church must also become self-governing. Three of the most recent and notable developments in self-government are as follows:

Church-wide Annual Conferences, begun in 1952, provide an opportunity for education, fellowship, and sharing matters of vital concern to the whole Christian community. Two African pastors have been ordained at these conferences. The 1958 conference at Kalhaldi registered some 1,600, plus the large group from the local village, and here our second African pastor was ordained.

"Conseil de l'Eglise" (Church Council). This group of some fifteen Africans chosen by the churches of their respective districts, meets quarterly with two missionaries and the mission superintendent to discuss questions of concern to the Church. This group serves as a liaison between the Missionary Conference and the as yet unorganized Church. Though the group does not have legislative power, its recommendations carry a strong impact.

Union Lutheran Church. A joint committee from our mission and the Norwegian Missionary Society, composed of Africans and missionaries, has been working on a constitution that will provide the formal basis for the organization of an autonomous Christian Church. This Church, which will include all the Lutherans in the areas served by the two missions, will be formed when the constituting convention is held in 1960 or 1961. The aim: self-support; self-propagation; self-government—to the glory of God and through Christ Jesus, the Head of the Church.

Students at the Central Bible School bring their wives and families, who live in mud huts like the ones shown at right and above. The woman above seems to be chief baby-sitter for the village.

Editorial...

Continued Story

It isn't easy to express an opinion on a continued story when only the first few installments have appeared. By the same token, it isn't easy to express other than a tentative opinion of the present status of Lutheran unity matters. It, too, is a "continued story" of which only a few chapters are known. True, "installments" are appearing in rapid succession. Each one comes with an accompanying news release which receives wide attention in the religious and secular press.

Two developments are not the less joyful because they were expected. One has to do with relations between the coming The American Lutheran Church and the Lutheran Free Church. At the recent meeting of the Joint Union Committee a resolution was adopted ensuring the continuation of close fellowship between The ALC and the LFC. Thus the uniting Churches are making it known that they are looking forward eagerly to the day when the LFC, which played so important a part in the earlier years of negotiations, will be a part of the new fellowship.

The second development is equally happy and welcome. The Joint Commission on Lutheran Unity has accepted the invitation of the Joint Union Committee to a conference for discussion of future fellowship and co-operation. This Commission, it will be remembered, is negotiating a second major union involving the American Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, the Suomi Synod, and The United Lutheran Church in America. Together, the two unions include seven of the eight member bodies of the National Lutheran Council. Much of the future of Lutheranism in America depends upon close relations between these two groups.

When one comes to the "installments" which deal with the Lutheran Church—Missouri Synod, the picture is by no means as clear. The current situation has three chapters thus far. The first was the astounding communication from the president of Missouri in which he declined the invitation of the National Lutheran Council to a conference to discuss future relationships. One of the reasons given was his contention that the doctrinal position of both groups of uniting Churches is "in a state of flux." This chapter was discussed in our editorial, "Roadblock to Unity."

Reaction was predictably decisive, not to say viol
The Joint Union Committee sent a telegram to
president of Missouri, requesting a conference betw
its Committee on Inter-Lutheran Relationships an
comparable group from Missouri, in the hope that M
souri would clarify the meaning of the expressi
"state of flux." That constitutes the second chapter.

The third came close on the heels of the second
the form of a new letter to the National Lutheran Co
cil. The president of the Missouri Synod made the
of this letter public (See page 11).

The most important point of the letter is the st
ment of the president of Missouri "withdrawing"
words "in a state of flux." His reason for doing s
that the words have been misinterpreted. Frankly
"withdrawn" words seem to us quite easy of both
derstanding and interpretation. We have seen no
torial expression to lead us to believe that they w
being understood and interpreted to mean anyth
other than they said in the simplest of language. H
ever, if an author is presumed to have control over w
he has written, we assume that the words, having b
"withdrawn," no longer exist.

Just what this third chapter means for the fut
we do not know. There seems to be no reason to c
out the projected meeting between Missouri and
Joint Union Committee. The reason for calling
meeting ceased to exist when the words occasion
the request ceased to exist.

The National Lutheran Council has not, at the t
of this writing, made public any reply to the la
letter it has received. Whether the letter constitutes
overture for the sort of conference it formerly decli
to participate in, we do not know. If it does, we h
that the overture will be met in kind. At no time
the Council expressed unwillingness to go ahead
Missouri wanted to.

We believe now, as we have since the Council in
tion was extended more than a year ago, that suc
conference is necessary and that Missouri has as m
at stake in it as do the rest of us. If she now has c
to realize that her doctrinal integrity is not adver
involved in discussing things with us, by all means
us go ahead with plans for such a conference. Nei
Missouri nor anyone else can meet the problems of
day alone, and it is a perilous thing for any perso
any Church to throw up roadblocks in the way
sensible discussion.

For the Family Altar

J. R. Hestenes

ward the Second Sunday After Easter — *Green Pastures*

The Epistle: I Peter 2:21-25 • The Gospel: John 10:11-16

Monday, April 6

THE SHEPHERD

Read John 10:11

I am the good shepherd. The good *pherd lays down his life for the sheep."*

This characterization to which Jesus claim is one of the more beautiful ges that serve to tell who and what is to those who trust Him. No better pherd has there ever been. True, there many who think they have found a er, then proceed to get themselves led n some dead-end street, far, far away n the green pastures of the life in . Jesus *is* the Good Shepherd. His herding is compelled by the great- love, the deepest sacrifice, ever known nan.

t is green pastures I want, loving *pherd. Not the barren wastelands of careless world. Let me see You as t are, in all the glory, the concern, consummate love of the Shepherd who s, and who has laid down His life me so that I belong to Him. No other pherd do I want. Make me reliant up- You to shepherd me safely through days. Amen.*

Tuesday, April 7

THE SHEEP

Read John 17:3

"And this is eternal life that they know . . . Jesus Christ. . . ."

One thing about being a sheep under the care of the Good Shepherd is that you are not only known of the Shepherd, you also know Him. You have that good assurance. You know you are in green pastures, that you have eternal life. You need not wonder, wistfully, whether some drought will come and dry up the verdant meadows of your peace and joy. You know the Shepherd, and you trust Him. You believe every promise He has made. You abound in the good health of salvation. You are His sheep.

Cause us to understand fully, Good Shepherd, how good it is to be sheep under Your care. This will help us to control the nature within us that hints that we should stray from the encompassing fold of Your care. Make us rid ourselves of the notion that the grass of life is greener on the other side of the fence. Forgive us for looking away from You. Amen.

Wednesday, April 8

THE FOOD

Read Matthew 5:6

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied."

The green pastures into which the Shepherd leads His sheep offer a balanced diet that gives life and growth to the soul. The Shepherd knows the hunger of the sheep and He sees that they find food that satisfies them. Not the husks that fill but fail and leave them still hungering; but the good Bread of Life. The Shepherd warns of poisonous weeds, that look appetizing and appear harmless, but can be death to the soul. His sheep are blessed because they feed upon His Word.

You prepare a table before me, Good Shepherd, and there I find all I need to satisfy the hungers within me. Teach me to sit down at the banquet of Your Word, and there eat my fill. I pray for strength for my body, but I pray also for great strength for my soul. Give me the nourishment of Your Truth that I shall grow in grace and knowledge. Then I shall be contented. Amen.

✚

Thursday, April 9

THE LEADING

Read Psalm 23:2

He leads me beside still waters.

One reason why it is so safe to follow Shepherd is that He knows the way ectly. He has studied the pasture lands life and knows their features from nning to end. He knows where the gers are, where the wolves are lurk- He knows the steep grades and the es where there is no protection from heat of the day. There is no area in the green pastures where things beyond His control. And His leading nds even through the valley of the low of death, and brings His sheep ly into the fold above.

Help us, Good Shepherd, to sort out many voices calling to us, bidding o follow. Above all the cries of earth must hear the Shepherd, who says, me, follow me." If we miss this, then have missed all. We need safe leading, Shepherd's leading, through the maze his bewildering world. In Your keep- dear Jesus, we are secure. Amen.

✚

Friday, April 10

THE REST

Read Matthew 11:28

"Come to me, all who labor and are heavy-laden, and I will give you rest."

Life in the green pastures where the Shepherd does His leading is not necessarily a life where there is nothing to do. Because it offers rest for those who labor and are heavy-laden, that does not mean it is a life of ease, or a form of sleep, an easy existence, or escape from unpleasantness. In fact, it may be that the sheep know all manner of earthly trouble and strife. But the point is that the Shepherd gives us rest *in the midst* of even the hardest trials of life.

We do not pray, Good Shepherd, for a life of ease, but we do pray for the strength we need to bear whatever is asked of us. We do not pray that we shall have heaven here and now in all its joy; but we pray for good anticipation of the peace and rest that awaits us in the Father's House. We do not pray for our comfort, for beds of ease; we pray for rest within. Amen.

✚

Saturday, April 11

THE SHEPHERDLESS

Read John 10:16

"And I have other sheep, that are not of this fold; I must bring them also."

So there are sheep that do not know the Shepherd. They have no food, no leading, they know no rest. But the Shepherd knows them and has a care for them. His love demands that they also shall come into His fold. The world calls them black sheep; the Shepherd sees them as sheep in need. The careless world says they are straying sheep, which is indeed true; but the Shepherd sees them as sheep with souls so precious that they must be led into the green pastures of life in His Name.

You care infinitely much, Good Shepherd, for the life of all sheep. Give me that care, too, so that I shall see all sheep in the light of the Shepherd's eyes. I know Your love, the safety, and the joy of Your leading. May I be quick to invite others to enter into the way of life, pray for them, and show by my living there is a Good Shepherd. In Your Name. Amen.

The More Excellent Way

There is a rising tide of drinking in the United States. There are between five and six million problem drinkers and alcoholics and the number is increasing steadily, faster than the population. This should frighten every thinking person. Drinking is promoted and glamorized as never before, through press, radio, television, movies, billboards, and every known means of communication. Millions are drinking themselves to death. Alcoholism has become America's major social problem. In the face of these cold facts, what should I do? Is moderation the answer, or is there "a more excellent way"?

The Great Destroyer

Let us look a little closer at the record of this Great Destroyer. It has a terrifying power to enslave its victims. It is a merciless tyrant. In my experience as a minister I have seen its devastating power over men in all walks of life: doctors, dentists, lawyers, farmers, mechanics, editors, business men, athletes, and even ministers. Alcohol is no respecter of persons. I am sure my experience has not been unlike that of many others.

The poor victim tries desperately to throw off this awful habit, but he fails again and again until he gives up in despair. As one person said to me, "Let me drink and die." The end is often the unspeakable torment of delirium tremens, with phantom animals and insects, so real to a liquor-crazed mind. Truly this is the Cup of Fury! Finally, there is the solemn divine judgment, "No drunkard shall inherit the kingdom of heaven."

In recent years there has been a great increase in the number of teen-age and female drinkers. When a woman hits the gin route the decline often is terrifyingly rapid.

The victim of drink never suffers alone. Always there are those who love him who are also made to suffer: parents, wife, children, brothers, sisters, and others. Family life suffers when this tragedy strikes, and there is no greater tragedy than this.

The drinking driver (not only the drunken drive endangers the lives of others as well as his own. has made our highways death-ways. He sudde swerves his car into the path of another vehicle. Th is no time to think or pray. There is only time to

So treacherous is the power of this Great Destro that no one who drinks at all is safe. One out of n moderate drinkers becomes a problem drinker (o who often drinks to excess). One out of sixteen becon an alcoholic. There is no way of telling in adva which one will be the victim. Every moderate drin is taking this chance. "Only one," but that one mi be you.

To say "I drink only beer and wine" is not the swer. Some beer is very strong, but even with a lo alcoholic content it has a tendency to create a de for something stronger. As for wine, the Bible s "Do not look at the wine when it is red, when sparkles in the cup and goes down smoothly. At the it bites like a serpent and stings like an adder" (Pr 23:31-32). Wine is the last resort of alcoholics. On s row, they are known as "winos." The difference tween wine and bear and hard liquor is only one degree.

In view of the great dangers and evils of drinki is it sufficient that I am moderate in the use of a holic beverages, and advocate moderation? Is mode tion the answer or is there "a more excellent wa

What Does the Bible Say?

One thing is crystal clear: the Bible has many sole warnings against drunkenness and the dangers volved in drinking. The prophet Isaiah warns: "Woe those who rise up early in the morning, that they n run after strong drink and tarry late in the even till wine inflames them" (Is. 5:11). And again: "W unto them that are heroes at drinking wine, and vali men at mixing strong drink" (Is. 5:22). "Men of tinction," indeed! There are these passages and m more, in both the Old Testament and in the New. writer says that there are seventy such warnings in

By Dr. Martin Anderson

iptures. A few additional are Hab. 2:15, Prov. 20:1, m. 14:21, I Cor. 6:10.

But it is not enough for us to rail against drunken-ss. Even the brewers and distillers do that. No one vocates drunkenness. The cry is that moderation is answer. But every drunkard was once a moderate nker. The only person who is completely safe is the tainer. The nondrinker never becomes an alcoholic. not the solemn warnings against excessive drinking th which the Bible teems imply that abstinence is more excellent way"?

My Brother's Keeper

You say, "I am moderate. I never drink to excess. njoy the taste and exhilaration of a glass of beer or cocktail. Must I give up this pleasure because there some who can't handle their liquor?" Cain, with brother's blood on his hands, put it this way, "Am ny brother's keeper?" The Bible answers, "It is right t to eat meat or drink wine or do anything that kes your brother stumble" (Rom. 14:21). It is the mple of the moderate drinker that leads others ray. No one is led to drink by the example of the oholic. He is a warning.

Among those who begin to drink in moderation re is a certain quota who inevitably will be enslaved alcohol. If your example has led them astray, these emn words apply: "So by your knowledge this weak n is destroyed, thy brother for whom Christ died" Cor. 8:11). The guiding principle is plainly stated I Cor. 8:13: "If food is the cause of my brother's ling, I will never eat meat, *lest I cause my brother to l.*" Ought not Christian compassion for those doomed drunkenness if they ever begin to drink, lead us to ose the path of abstinence?

Christian Liberty

But does not the Bible speak of Christian liberty? es it not say, "For freedom Christ has set us free? nd fast therefore, and do not submit again to the ke of slavery" (Gal. 5:1)? Yes, but read on: "You re called to freedom, brethren, only do not use your freedom as an opportunity for the flesh, *but through love be servants one to another,* for the whole law is fulfilled in one word, you shall love your neighbor as yourself" (Gal. 5:8-9). "Where the spirit of the Lord is there is liberty" (II Cor. 3:17), but not liberty to do as you please. It is not freedom from love and responsibility for our weaker brother.

In I Cor. 12:31 Paul speaks of "a more excellent way," and then follows the thirteenth chapter, the love chapter: "So faith, hope, and love abide, these three, but the greatest of these is love." The "more excellent way" is the way of love.

If you drink at all it makes you one of the customers of the alcoholic beverage industry. You become involved, directly or indirectly. You cannot altogether escape a measure of responsibility. As you look at all the misery which this industry has created you cannot say, "I am in no wise involved." In some measure, even if small, you are contributing to the prosperity of the Great Destroyer. In fact, it is the moderate drinker who keeps the industry going. He is its best advertisement. Drunkards soon die and are a warning to others. Only the nondrinker can say with Paul, as he contemplates the havoc which drink has wrought, "I am innocent of the blood of all of you." Abstinence is the "more excellent way."

Certainly, drinking is not a necessity. You do not need it for health, happiness, prosperity, or popularity. To claim that you must drink to be socially acceptable and successful in business or politics is ridiculous. Millions have reached the top who were total abstainers. Anyway, drinking, with all that it involves, is too high a price to pay for success. You have nothing to lose and everything to gain by abstinence. It is the "more excellent way."

What Would Jesus Do?

I am well aware that many good men, devout men, drink and serve intoxicating beverages in their homes. I have no desire to be their conscience. But I believe that in view of the rising tide of debauchery and misery, the time has come for them to rethink their position. How can we best live as the children of God? That is the question. If He were in my place, what would Jesus do?

I believe it is time for all men of good will, and certainly for all Christians, to witness against this evil by example and protest. Tragically little can be done for those already enslaved. But unitedly much can be done to save those who have not started.

What I have written here has not been said in a spirit of self-righteousness or judgment, but in humility and gratitude to God who has protected me, and out of a deep concern for our weaker brethren.

Pike in the Middle . . .

Church-State Controversy

Episcopal Bishop James Pike of California found himself in the middle of a Church-State controversy when he appeared to address students at the University of California at Los Angeles.

The question arose after the school administration cancelled classes scheduled for 9 a.m. so students could attend the bishop's talk. He was the featured speaker for the Religion in Life Week program sponsored by the school's University Religious Conference.

Dr. H. Arthur Steiner, professor of political science, said his class would meet during the cancelled period, "because many of my students insist on it."

Dr. Donald C. Piatt, professor of philosophy, said he saw a Church-State issue in the incident, "because education is a function of the state."

Tom Welch, 22, editor of the *Daily Bruin,* campus newspaper, and an economics major, said, "I don't think this is an infringement on Church and State. Since the university doesn't provide religious teachings, which is as much a part of education as anything else, I think this type of activity is very much in order."

Miss Ann Artman, 21, president of the Associated Women Students, agreed. "I think an address on religion has a definite place here, and is a part of broadening a student's outlook," she said.

Bishop Pike was delighted by the controversy. "What students don't argue about, they don't think about," he said. "And religion is something they should think about."

In Evangelism . . .

Urged to Emulate India

A leading lay preacher of India called on American Christian laymen to accept the challenge of evangelizing non-Christians just as church men and women in his country have done.

Prakasam R. Guruswamy of Madras, regional secretary of the Indian National Christian Council, told an International Seminar for Laymen, in Topeka, Kans., that the some nine million people in India who are Chri tians have realized that it is their r sponsibility to Christianize the oth 400 million people in their country, well as the countless millions in oth nations of Asia.

Purpose of the seminar was to di cuss the role of Christian churchme in the international order. Sponsore by the Congregational American Boa of Commissioners for Foreign Mi sions, the seminar was the ninth its kind in the country but the fir designed only for leading Kansas la men.

"It is the lay people of India ar everywhere who draw together wo and worship," Mr. Guruswamy sai "bridge the gulf between the Chur and world, and manifest in word ar action the Lordship of Christ over th world which claims so much of the time, energy and labor."

A member of the Church of Sou India, the secretary said that his d nomination has some 4,380 laymen full-time church work and anoth 8,000 who serve voluntarily part tim

In addition, he said, there is a larg third group in secular employme who are unable to take active part the church's mission.

FIRST FILIPINO BISHOP— The first Filipino to be consecrated bishop of the Philippine Episcopal Church is Suffragan Bishop Benito C. Cabanban (center), formerly priest in charge of Holy Trinity Mission, Zamboanga City. Others who participated in the consecration rites are Missionary Bishop Harry S. Kennedy of Honolulu (left) and Missionary Bishop Lyman C. Ogilby of the Philippines.
—RNS Photo

Among Youth . . .

Adult Pressures Berated

When young people are good, th are very, very good—but when th are bad they are horrible.

Taking a wide look around t United States, a church leader said Galesburg, Ill., that the "good" you people today are better than in a previous century, but the "bad" a the worst of any century.

Dr. Wilton Bergstrand of Minn apolis, youth director of the Augusta Lutheran Church, advised young pe ple: "Don't let the world squeeze y into a mold, but let God mold y from within."

He spoke at the midwinter co ference of the Evangelical Covena Church of America.

—Among Lutherans—

nd-Quist, Fry Ill

Both Dr. Franklin Clark Fry and . Carl E. Lund-Quist, president and cutive secretary respectively of the theran World Federation, were hos-alized by illness early in March.

Dr. Fry, 58, president of the United theran Church in America, entered w Rochelle (N. Y.) Hospital on rch 9 after he was stricken with a lney disorder at his home in New chelle.

He was being treated for a suspected lney stone, which it was hoped ld be removed without surgery. s office at the ULCA's headquarters d it was not known how long Dr. would be incapacitated, but in-ations were that it would be for a rt period.

Dr. Lund-Quist, 50, entered a hospi- in Geneva, Switzerland, on March for a two-week medical check-up d observation. As of March 10, ysicians had not completed their gnosis and no information was ailable as to the extent of his illness. though in poor health for several nths, he had continued to carry his ual heavy load of duties for the VF.

Because of the increasing burden work in the executive secretary's ice, LWF officers had earlier made ovision for an assistant to Dr. Lund-ist. It is expected that the post ll be filled in the near future.

blishers to Meet

Representatives of American, Scan-navian, and German Lutheran pub-hing houses will meet in Copen-gen, Denmark, July 27-28, to discuss ommon concerns and areas of possi-e co-operation," Dr. Carl E. Lund-ist, executive secretary of the Lu-eran World Federation, announced. He said he had been given assurance American participation at a recent eeting in Chicago of the newly-rmed committee on LWF relations the National Lutheran Editors' and anagers' Association.

Change of Heart?

The following is the text of the letter from Missouri Synod president John W. Behnken, referred to in the editorial on page 6 and in last week's news story:

To Dr. Paul Empie, Exec. Secy., National Lutheran Council

During the past few weeks I have seen a number of news stories both in church periodicals and in the secular press concerning my letter to you relative to the invitation of the National Lutheran Council to attend an exploratory meeting "in order to examine present activities in American Lutheranism and the possibility for extension of such activities."

. . . In your release dated February 9, News Bureau, you are quoted as saying: "The agenda for the meeting would probably have included some questions or issues currently regarded by the Missouri Synod as providing obstacles to membership in the Council."

You are further quoted as stating that "the Council respects and shares Missouri Synod's emphasis on doctrinal soundness as the basis for all church relationship."

Permit me to state that I deeply regret the interpretations given my letter. I want to assure you that these interpretations do not express my intentions. The history of The Lutheran Church—Missouri Synod shows clearly that it has always expressed not only a willingness but an ardent desire for meetings which would make doctrinal discussions a primary item on the agenda of the meeting; and today the Missouri Synod re-emphasizes its willingness and readiness to do just that under similar conditions and propitious circumstances. We have always been of the conviction that only through doctrinal discussion, under the gracious blessings of God, may true unity in doctrine be achieved, which is a prerequisite for church fellowship.

Neither the resolution of the NLC at Atlantic City nor your letter of invitation contained any suggestion that doctrinal discussions would be involved. I well recall the meeting in Chicago on September 28, 1953, called by Dr. S. E. Engstrom, President of the American Lutheran Conference, for similar exploratory purposes. Because of a severe heart attack he could not be present. Representatives of the Missouri Synod attended the meeting. When for the afternoon meeting a special committee proposed "seeking unity in doctrine and practice" as one of the items on the agenda for a future meeting the group by a majority vote eliminated it (cf. Minutes, September 28, 1953). As a result the meeting adjourned without accomplishing anything.

In the light of this experience you will understand why I ask: Do your remarks quoted in the February 9 News Bureau that "the Council respects and shares Missouri Synod's emphasis on doctrinal soundness as the basis of all church relationship" mean that at the exploratory meeting the need of doctrinal discussion will be considered an essential item on the agenda of any future meeting? Kindly inform me. If the answer of the NLC to this question is in the affirmative, I shall so report it to our Committee on Doctrinal Unity for thorough discussion and shall inform you of our action.

I realize that the statements in my letter that the doctrinal positions of TALC, now in the process of organizing, and of the future organization, in which the ULCA, the Augustana Synod and the Suomi Synod are interested, are "in a state of flux" can be and have been interpreted as an unwarranted judgment of these bodies. These were not so intended. To avoid further confusion or misunderstanding, I herewith withdraw them.

Respectfully yours,
J. W. Behnken

The Other Merger . . .

Approve Constitution

A constitution for the new 3,000,000-member denomination to be formed by a merger of four Lutheran bodies was given provisional approval by the Joint Commission on Lutheran Unity.

The 46-member commission, which has been negotiating the merger, endorsed 20 of the 21 articles in the document and a 165-word preamble. The first article, dealing with the name for the new Church, will be taken up at the commission's next meeting here, May 14-16.

Participating in the merger are the United Lutheran Church in America, Augustana Lutheran Church, Finnish Evangelical Lutheran Church (Suomi Synod) and American Evangelical Lutheran Church.

The Joint Commission on Lutheran Unity hopes to have the final draft of the constitution for the unnamed Church ready by the middle of 1960. At that time it will be submitted for final approval to the conventions of the four merging bodies. The Augustana and Suomi groups will meet in June, the AELC in August and the ULCA in October.

If approved by these conventions, the constitution must be ratified by at least 22 of the 32 ULCA synods, but no further action is needed by the other three communions. If finally approved the constituting convention of the new Church will be held in the fall of 1961, with the denomination to begin functioning in 1962.

The constitution defines the doctrinal basis of the new Church, its structure and character, its basic powers and polity.

Plane for Missionaries

The United Lutheran Church in America's Board of Foreign Missions has appropriated $16,000 to buy a new airplane for use in 10 Liberian mission stations.

Dr. Earl S. Erb, executive secretary of the board, said the new plane will replace one that has been in service three years. Piloted by a missionary, it will be based at Monrovia, a seaport, and will be used to reach nine other stations in the interior.

The ULCA now has 46 missionaries in Liberia.

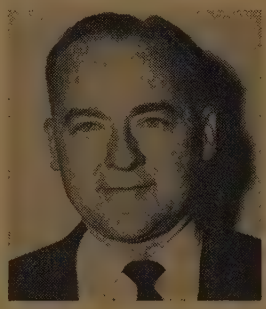
65 Years in Alaska

The 65th anniversary of ELC mission work among the Eskimos was celebrated on March 1 and 2 at Teller Mission, Alaska. Members of the Brevig Memorial Church gave a historical play telling of early mission work. Musical numbers were presented by members from Nome, Shishmaref, and Teller Town.

The Rev. Elmer H. Dahle preached the anniversary sermon. He was presented with gifts from the congregation at a fellowship program presided over by Pastor Norval Hegland. Former members of Pastor Dahle's confirmation classes brought greetings.

New Headquarters Staff

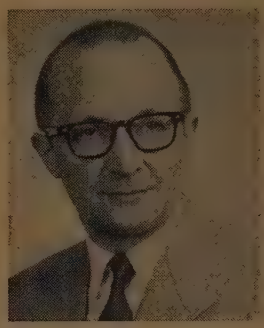
Two new staff members have been named to the ELC headquarters staff in Minneapolis this month.



The Rev. L. Henry Nielsen, for the past five years pastor of Hope Lutheran Church, San Mateo, Calif., will join the evangelism staff of The Evangelical Lutheran Church (ELC), on July 1.

Mr. Nielsen's duties will involve emphasis on "depth" evangelism, development of Bible study programs for local congregations, and general responsibilities for "Preaching-Teaching-Reaching" evangelism missions. He will also seek to develop pastors' and laymen's retreats throughout the ELC.

A native of Brooklyn, N. Y., Pastor Nielsen was pastor of Our Savior's Lutheran Church, Teaneck, N. J., from 1950-53. He was on the faculty of the *Lutheran Bible Institute, Teaneck, N. J.,* from 1953-54, during which he also served as the school's busine manager. He is a graduate of Wagn College, Staten Island, N. Y., and L ther Theological Seminary, St. Pau Minn.



Harold J. Belgum, for the past years associated with the Luther Welfare Society of Minnesota, h been named to a newly-created po tion in the Christian Education depa ment of the ELC. The new positi is that of family life and adult ed cator and social work consultant.

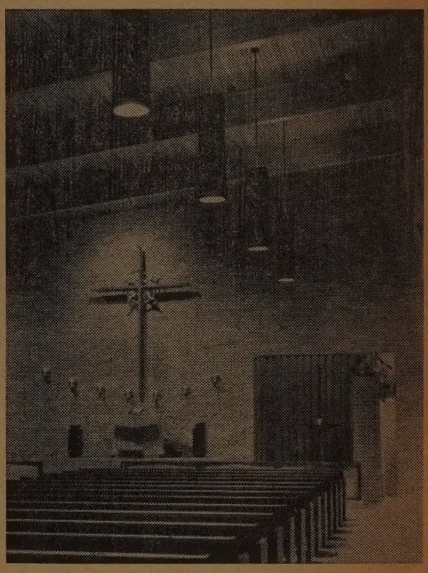
Mr. Belgum, 48, will begin his duti March 30. His responsibilities will i clude the development of an educ tional program for ELC families a adult members, built on interests a challenges of adult life.

A layman, Mr. Belgum joined t staff of the Lutheran Welfare Socie of Minnesota in 1944 as a welfa educator and fund raiser. Luther Welfare "workshops" instituted by M Belgum in 1946 have become an a nual event throughout the state.

For the past two years, he has co ducted an experiment in "Parish Se ices," which has included family l education, public welfare education parishes, and institutes for clergym and youth leaders. At present, so 1,500 persons throughout the Upp Midwest are registered for Mr. B gum's correspondence course in "T Christian Art of Helping."

A native of Akeley, Minn., Mr. B gum is a 1933 graduate of Luther C lege, Decorah, Ia. He holds a Maste degree (1937) in literature from t State University of Iowa, plus a M ter of Social Work degree (1951) fr the University of Minnesota.

Left: Trinity's lighted tower and many windows make it visible for a long distance at night. Below: The chancel of Trinity Church, showing the altar and suspended baptismal font (right center).



A Modern Church for Brainerd

Many of the most modern churches ve been built recently in smaller es. One example is the new Trinity theran Church, Brainerd, Minn., the v. Kermit Graves, pastor. The $385,- church plant is the result of long- m planning which the congregation gan nearly 10 years ago. The 11- e church site on the edge of town ır the highway was purchased in 51. In 1952 a parsonage was erected the new property. That same year ale Church, eight miles out of vn voted to merge with Trinity and ol their resources toward the new urch. A three-year fund raising can- s was conducted in 1955. Ground s broken in 1957 and the new plant, signed by Sovik, Mathre and Asso- tes, was dedicated in October 1958. ny of the interesting features of s ground-level church and parish it are shown on this page.

The old town church, built in 1904.

The old Country church.

Below: The church (left), parish unit (center), and fellowship hall (right) are spread around an ample parking lot.

Seminary President Honored

Dr. Olaf K. Storaasli, president of Luther Theological Seminary, Saskatoon, Sask., and Mrs. Storaasli were recently honored at a dinner in Minneapolis in recognition of Dr. Storaasli's fourteen years of service.

Present at the dinner were members of the Church Council, Board of Trustees, and Board of Christian Education of the ELC. Dr. Morris Wee, chairman of the Board of Christian Education, was toastmaster. Greetings were brought by Dr. F. A. Schiotz, president of the ELC, Dr. Mars Dale, president of The Evangelical Lutheran Church of Canada, and Dr. J. R. Lavik, predecessor of Dr. Storaasli as president of Luther Seminary.

In a citation presented by the Board of Christian Education in behalf of the church, Dr. Storaasli was recognized for his "broad and profound theological insights . . . able administration of Seminary affairs . . . practical good sense and sober judgment . . . and pastor's heart."

Under Dr. Storaasli's presidency Luther Seminary has become the co-operative theological seminary of five Lutheran churches in western Canada. He leaves Saskatoon in June for a year's leave of absence, during which he will study in Europe. In 1960 he will join the faculty of Luther Theological Seminary, St. Paul, as professor of New Testament.

International Ordination

The ordination of Arlan K. Johnson, which took place March 1 in United Lutheran Church, Grand Forks, N. Dak., had an international flavor. Pastor Paulus Mhlungu of Oscarsberg, Zululand, South Africa, and Pastor Eliewaha Mshana of Tanganyika, East Africa, took part in the laying on of hands for the consecration of the candidate. In addition, Gunnar Somdalen of Norway was at the organ. Pastor Mshana was president of the Pare District of his own church when he came to Luther Theological Seminary in St. Paul for further study.

Dr. Loyal E. Tallakson was the ordinator. Pastor Johnson is now serving Sauk Valley and Salem Lutheran churches near Osakis, Minn.

MONTANA CHURCH DEDICATED—Devon Congregation, Devon, Mont., recently dedicated this new church on their 42nd anniversary. Dr. R. A. Daehlin, president of the Rocky Mountain district, officiated at the dedicatory rites. Former pastors John M. Mason, Earl Soiland, and Leonard T. Thompson participated in the services. Present pastor of the Devon Church is the Rev. Marvin P. Holt.

Obituaries

Lewis Martell Vigness died at La Feria, Texas, in December. He was born in 1892 in Des Moines, Iowa, and was graduated from St. Olaf College in 1918. He was a son of the late Dr. L. A. Vigness. Surviving him are his wife, the former Nina Hegge, and three children.

T. P. Thompson, who would have been 102 years old in March, died recently. He had lived in Decorah, Iowa, Twin Valley and Pelican Rapids, Minnesota, and Ratner, Sask. He was the father of the Rev. Alexander Thompson, Hannaford, N. D., and the grandfather of the Rev. Fred Dommer, Butte, Mont.

The Rev. Peder O. Wee, 77, died February 8, at the Skaalen Sunset Home, Stoughton, Wis. He was born April 22, 1881, in Norway, and came to the United States in 1899. He attended Red Wing College and Seminary and the Chicago Lutheran Theological Seminary. After ordination in 1908 he served as pastor at Pontiac, Ill.; Slater, Iowa; Dawson, Minn.; and Madison, Wis. He was married to Martha Sether in 1908. Funeral services were conducted at the Skaalen Home and at Windom, Minn. He is survived by his wife, three sons, and a daughter.

The Rev. Gerhard W. Mathre d
January 15 in Minneapolis, at the
of 62. Born November 4, 1896,
Newark, Ill., he attended Pleas
View College, St. Olaf College, a
Luther Theological Seminary. He
ordained in 1926, and the same y
was married to Esther Hagen.
served pastorates at Columbus, Pla
Minnewaukan, Bowdon, and Sheyen
N. D., and Oslo, Minn. Survivors
clude his wife, four daughters, one
whom is Mrs. Grace Flaten, missi
ary to the Sudan, and three sons,
cluding Paul, an air force chapla
Funeral services were held in Newa

Richard J. Guderyahn, professor
music at Augustana College, died
heart attack on February 24. He
54. He was stricken while going ab
teaching duties at a local high sch
He came to the college in 1927, a
teaching at Central College, Faye
Mo., for a short time. He was a gr
uate of the American Conservatory
Music in Chicago. He is survived
his wife and two children. Fun
services were held in Sioux Falls.

Mattis Ness of Bardo, Alberta, d
January 29 in Camrose at the age
85. He had been a member of
Board of Review at ELC conventi
and of the board of Camrose Luthe
College.

The Rev. Thomas L. Hanson d
February 24 at the age of 88. He
born February 3, 1871, near Keny
Minn., and attended Red Wing Se
nary. In 1897 he married Julia Folli
stad, who preceded him in death.
the entire 52 years of his ministry
served Central (formerly Hauge)
theran Church, near Franklin, Mi
During this time he also served
gregations in Franklin and Fairfax,
well as congregations at Echo, Spi
Long Lake, Redwood Falls, and
bon. He is survived by his six child

The Rev. Joseph H. Berg, 78, d
February 26, in Pasadena, Calif.
neral services were held in Pasad
He was born June 8, 1880, at Oakla
Minn., and attended Luther Coll
and Luther Theological Seminary.
dained in 1911, he served as pasto
Chicago, Ill., Oakland and Pasad
Calif.; and as interim pastor in M
rovia, Calif., Portland, Ore., and V
couver, Wash. He served on the

ct Home Mission committee and on
board of Solheim Lutheran Home
the Aged. He was married to Anna
nsven, who died in 1944. Three
ildren survive, one of whom is Mrs.
sle T. Severtson of San Diego, Calif.

Want Ad

Rate: $1.00 a line, minimum charge $4.00

For sale—New and used floor maintenance
ipment and supplies—Free advisory serv-
—Personal attention to SW Minnesota
a. For information, contact Wright Supply
, Buffalo, Minn.

Announcements

Free—60 Lutheran Hymnaries, music edi-
n, in good condition. Write Vangen Lu-
ran Church, Mission Hill, S. Dak.

Pacific Dist. Pastoral Conference, Mar. 31-
r. 2, at Camp Menucha, 22 miles east of
rtland, Ore. Speakers: Dr. W. C. Schnack-
erg of Pacific Lutheran College, and
tor Carl Mou, Jr., Luther Memorial
urch, Tacoma, Wash.

Rice Lake Ct., April 19, Hayward, Wis.
akers: Dist. Pres. Austinson and Pastor
l Ofstedal.

So. Minn. Dist. Pastoral Conference, May
, at Amer. Baptist Assembly Grounds,
en Lake, Wis. Speakers: Dr. R. C. Miller,
ading theologian of the Episcopal Church,
Dr. O. A. Geiseman of the Missouri
od.

Warren Ct., Apr. 20, Skjeberg Lutheran
urch, Teien Township, Kittson Co., Minn.
aker: Dr. A. S. Burgess.

Preaching Missions—April

l Opsahl:

Springfield, Minnesota
J. O. Jovaag, Pastor
16 Fairfax, Minn.
O. T. Haaland, Pastor
23 Armstrong, Iowa
Harlan Blockhus, Pastor

O. Egertson:

Clam Falls, Wis.
L. L. Helstedt, Pastor
Chicago, Ill. Grace Luth. Church
L. T. Runnestad, Pastor
16 Edinburg, North Dakota
S. O. Kvaale, Pastor
28 Kloten, North Dakota
O. J. Sunde, Pastor

n V. Lee:

Grantsburg, Wisconsin
Wesley N. Haugen, Pastor
3 Madison, Wisconsin
John H. Johnson, Pastor
0 Duncombe, Iowa
Palmer Loken, Pastor

I. Mjorud:

9 or 22 Roland, Iowa
Everett Nelson, Pastor

P-T-R Missions

Hawaii (NLC and Mo.)

gelism Staff Participating:

Oscar Engebretson
6 Michigan Circuit

gelism Staff Participating:

ad M. Thompson and Mars Dale
3 Central Wisconsin Circuit

gelism Staff Participating:

Oscar Engebretson
ad M. Thompson and Mars Dale

WMF Conventions

Range Ct., May 12, Big Fork Luth. Church, Big Fork, Minn.

Sacramento Valley Ct., Apr. 4, First Luth. Church, Orland, Calif.

Milwaukee Ct., Apr. 23, Mt. Carmel Church, 8430 West Center St., Milwaukee, Wis.

Omaha Ct., Apr. 30, Hazard Lutheran Church, Hazard, Neb.

Black Hills Ct., Apr. 21, Faith Church, Rapid City, S. D.

Brookings Ct., Apr. 15, First Lutheran, Brookings, S. D.

Denver Ct., Apr. 18, Our Savior's, Colorado Springs, Colo.

Lemmon Ct., Apr. 7, Norway Lutheran, Glenham, S. D.

Madison Ct., Apr. 9, Trinity Lutheran, Madison, S. D.

Mitchell Ct., Apr. 9, Christ Luth. Salem, S. D.

Sisseton Ct., Apr. 16, Bethel Lutheran, Veblen, S. D.

Vermillion Ct., Apr. 14, Bethany Lutheran, Fairview, S. D.

Watertown Ct., Apr. 29, Wood Lake Lutheran, Brandt, S. D.

Yankton Ct., Apr. 14, Irene Lutheran, Irene, S. D.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

80 acres in Glenwood Twp, Ia. Bldgs very good condition. 55 acres work land, rest pasture and timber. 607-1A

103-acre farm, Glenwood Twp. Ia. 35 acres tillable, rest pasture and good timber. Bldgs fair condition. Will sell with livestock and feed included or farm alone. 607-2A

80-acre farm NW of Clermont, Ia. Modern house; good chicken house; other bldgs fair. 607-3A

120 acres of land NW of Locust, Ia. 607-4A

280-acre farm SE of Locust, Ia. Near Lutheran church and on school bus rte. 607-5A

103-acre farm in Allamakee Co., Ia. Near Spring Grove, Minn. 607-6A

200-acre farm with 98 acres under cultivation. Near Lutheran church. Allamakee Co., Ia. 607-7A

160-acre farm with very good 4 bedroom house. Barn, silo, hog house and other bldgs. 100 acres in field, bal. very good timber pasture. Price: $65 per acre, terms on part of purchase price. Cent. Minn. 607-8A

Wanted land buyers or salesmen who have buyers listed for good farms in midwestern Minn. New ELC church. 607-9A

160-acre farm in Scandinavian community. Modern bldgs. Barn, silo, 2 granaries, 3 corn cribs. 4½ mi to town. Bus rte. All weather roads. SW Minn. 607-10A

280 acres, heavy soil. N Minn. 607-11A

180-acre farm, heavy soil. N Minn. 607-12A

160-acre farm in Kenyon Twp., Minn. Modern 3 bedroom house (except furnace). Barn —19 stanchions, silo, granary, new machine shed, hen house, hog house. Fall possession. $10,000 down. 607-13A

551-acre farm, S. Cent. S. Dak. Prosperous farming and livestock community. Good bldgs. Reasonable down payment, bal. on long terms. Owner retiring. 7 mi. to Lutheran church. 607-14A

WANTED TO RENT

Homes

Woman wants unfurnished housekeeping room, with closet. Prefers Christian home in S. Mpls. 607-15B

POSITIONS WANTED

Woman desires position as housekeeper to a couple or as companion for another lady. S. Mpls preferred. 607-16D

Lutheran girl with 1958 B.A. degree and history major with teaching experience desires position. Has studied piano. 607-17D

Married man desires full-time lay work in Lutheran church. Interested in social, youth or visitation. Desires to locate in Texas. 607-18E

Church college graduate with B.A. 1957 degree and graduate work, 1958, science major, with teaching experience desires position. Wife has B.A. degree for elementary teaching. 607-19E

HELP WANTED

Cook wanted immediately for a Home for Aged in Mpls. Full maintenance plus good salary. 607-20F

Qualified teachers needed in Luth. Christian Day Schools, grades, Kindergarten-9th, teaching and administrative positions open. 607-21F

Wanted, middle-aged R.N. to supervise 100 bed infirmary in large Lutheran Home for Aged in Mpls. Salary open. 607-22F

Middle-aged woman to be part-time companion and help for elderly women (2) in Midway, St. Paul. No cooking required. 607-23F

Man wanted for general farm work. Luth. community. Good bldgs and machinery. 607-24G

Wanted, executive director for Lutheran Welfare Society of Mont. 607-25G

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO 7:30 p.m. WLS
KWLC 8:00 p.m. KHVH
WISV 9:00 p.m. WNAX
6:30 p.m. WJMC
KTRF 9:45 p.m. KSPR
6:45 p.m. KFBK 10:30 p.m. WCCO
Short wave: 10:30 p.m.—HCJB
(Meter Band 16-19-25-31-49)

Clip this as a listening reminder!

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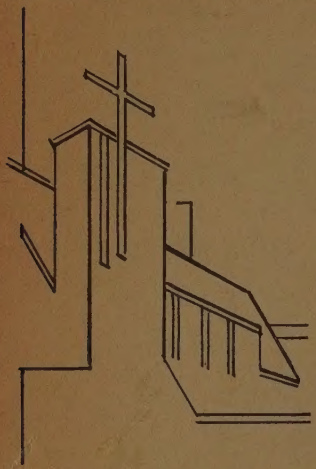

A Guide to

CHURCH BUILDING *and* FUND RAISING

BY MARTIN ANDERSON

FOR BUILDING AND FINANCE COMMITTEES, MINISTERS AND CHURCH LEADERS

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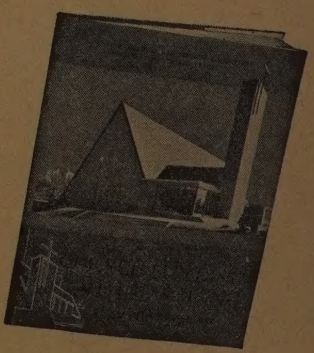

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